

Healthy Churches

A STUDY IN 1 TIMOTHY

Jim Dalrymple • 11 Sessions

**NEXT
LEVEL**  **ONLINE**

OZARK CHRISTIAN COLLEGE

Session 1 | “Healthy Churches”

1 Timothy 1:1-11

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1 Timothy 3:14–15 — I hope to come to you soon, but I am writing these things to you so that, if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.



1:3 **Charge** (also in 1:5) [military connotations in Gk. lit.]

- 1:5 The aim of our charge is love
- 1:18 This charge I entrust to you
- 4:11 Command and teach
- 5:7 Command these things as well
- 6:13 I charge you
- 6:17 Charge them not to be haughty

1:3 **Not to teach any different doctrine** [see Gal. 1:6]

- ① Notice how Paul qualifies “teaching/doctrine” here. When “teaching” is not qualified with a negative description it is likely referring to “teaching” in the positive sense.

1:4 **Nor to devote themselves**

- 3:8 Addicted to wine...
- 4:1 Devoting themselves to deceitful spirits & teachings of demons.
- 4:13 Devote yourself to the public reading of Scripture.

1:4 **Myths and endless genealogies**

Option #1: Myths about spiritual beings (angels/demons/etc.)?

Option #2: Myths about human ancestry?

Conclusion: We don’t know enough to make a definitive claim.

1:4 **Which promote speculations rather than stewardship from God...**

1:5 The aim of our charge is love out of a...

- pure heart [contrasts “deceitful” in 4:1, 5:24]
- good conscience [contrasts “seared conscience” in 4:2]
- sincere (non-hypocritical) faith [contrasts “shipwrecked faith” in 1:19]

1:6 Swerving (cf. 6:21; 2 Tim 2:18) / Wandered away (cf. 5:15; 2 Tim 4:4)

- In contrast to the “aim” or “goal” of 1:5.
- Trace this theme: swerve, wander, wreck, reject, abandon, turn away.

1:6 Vain discussion – useless conversations/debates/arguments.

- Notice this in contrast with Scripture which is useful (2 Tim 3:16-17).

1:8 The law is good if one uses it lawfully (cf. Rom 1-8; Gal 3-4)

Lawless
Disobedient
Ungodly (opposite of the theme “godliness”)
Sinners
Unholy
Profane
Strike their fathers and mothers (5)
Murderers (6)
Sexually immoral (7)
Those who practice homosexuality (7)
Those who enslave others (8)
Liars (9)
Perjures (9)
Whatever else is contrary to sound/healthy doctrine

1:11 ...in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

1. It had Jewish elements.

- Law (1 Tim 1:7; Tit 3:9)
- Circumcision party (Tit 1:10)
- Myths (1 Tim 1:4; 4:7; Tit 1:14; 2 Tim 4:4)
- Genealogies (1 Tim 1:4; Tit 3:9)

2. It emphasized special knowledge (1 Tim 6:20).

- Similar emphasis by the Gnostics at a later period or at Qumran.
- It had an esoteric element.

3. It had elements of speculation/empty talk and controversy (1 Tim 1:4, 1:6; 6:4, 20; Tit 1:10; 3:9; 2 Tim 2:14, 16; 2:23).

4. It held that the resurrection had already occurred - “over-realized eschatology” (2 Tim 2:18; cf. 2 Thess 2:2; 1 Cor 15:12; Acts 17:32)
5. It had ascetic elements [forbidding marriage and certain foods] (1 Tim 4:3-5; Tit 1:15; cf. 1 Cor 8:1). [Eschatological views melded with Judaism and Greek Dualism?]
6. It led to lies and a faulty moral conscience (1 Tim 4:2; Tit 1:15-16; 2 Tim 2:16; 3:1-6; 3:13).
7. It was motivated by money (1 Tim 6:5; Tit 1:11; 2 Tim 3:2).
8. It was demonically influenced (1 Tim 4:1; 2 Tim 2:26; 3:13).

Conclusion:

- A syncretistic movement (Judaism, Christianity, Greek Philosophy)
- What are the motivations of the false teachers in 1 Timothy?
 - Desire for position (1:7)
 - Desires of pride (6:4)
 - Craving for controversy (6:4)
 - Desire for money (6:5)

Session 2 | “The Perfect Example”

1 Timothy 1:12-20

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Notice how Thanksgiving and Doxology frame Paul’s testimony.

Formerly I was...

- Blasphemer [charge against Stephen in Acts 6:11!]
- Persecutor
- Insolent opponent

Paul’s own gospel story will frame up his approach to leadership and discipline in the church.

But I received mercy

1:13 I received **mercy** because I acted ignorantly in unbelief

1:16 I received **mercy** for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example...

Trustworthy Saying: “Christ Jesus came into the world to save sinners, of whom I am the foremost.”

- Eph 3:8 I am the very least of all the saints.
- 1 Cor 15:9 I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.

Paul is the “perfect example” of the gospel

- Your greatest witness to Christ’s patience might be in your greatest failure.
- Your experience of grace should shape your motives and interactions with others. His story shapes how he sees the false teachers in Ephesus.

Motives

Love
Truth
Witness
Salvation

Methods of prevention

Healthy teaching
Healthy teachers

Methods of confrontation

Correcting
Rebuking
Charge not to teach
Hand over to Satan

Whom I have handed over to Satan [see Job 2:6]

Church discipline, like the expulsion from the garden, is merely a recognition that the state of our relationships has already changed because of our sin.

1. God hands people over to their sin (Rom 1:24, 26, 28).
2. Others hand themselves over to sin (Eph 4:19).
3. The church gives others over because of their sin (1 Cor 5:5).

Purpose of the disciple = So that they may learn not to blaspheme.

- Remember that Paul referred to himself as a former blasphemer! (1:13)

Session 3 | “Healthy Prayer for All People”

1 Timothy 2:1-7

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2:1 First of all, then

- Option #1: The first response to the FT
- Option #2: Primary importance

2:1 I urge that supplications, prayers, intercessions, and thanksgivings be made for all people

- Do not neglect the emphasis on prayer by Paul in his letters and ministry.
- Paul lists four terms that overlap in nuance and are often interchangeable:
 - Personal requests
 - Prayers
 - Appeal to a king
 - Thanksgivings

2:2 For kings and all who are in high positions

- Mounce in his commentary states, “This practice becomes even more significant when it is remembered that Nero (A.D. 54-68) was emperor” (pg. 81).

2:2 The purpose: “so that we might live a life that is...”

- Peaceful – can be translated quiet or gentle. Notice this is the opposite of the quarreling characteristic of the false teachers.
- Quiet – it does not mean complete silence but a posture and attitude of humility and submission—1 Tim 2:11-12; 1 Pet 3:4; 1 Thess 4:11-12.
- Godly – remember one of our themes is godliness. This term was affiliated with how one lives in reverence to one’s god(s).
- Dignified – can be translated as honorable in conduct.

2:3-4 This is good and pleasing in the sight of God our Savior who desires all people to be saved and come to a knowledge of the truth.

- Notice this contrast to what is “falsely called knowledge” (1 Tim 6:20).
- “Truth” here and in 2:7 stand in opposition to the false teaching.

2:5 There is one mediator between God and men, the man Jesus Christ

- Adam/Jesus typology (significant if this chapter ends with Eve/Mary typology).
- The implication of monotheism is that the **one God** is **God of all** humanity.
- An echo of the Shema in Dt. 6:4 [see also 1 Cor 8:4].

- A mediator is “one who establishes a relationship where it would not otherwise exist” (*Theological Dictionary of the New Testament*). Appropriate in the context of praying for Kings/Authorities.
- Notice here the emphasis on the Gentiles (the FT desired to be teachers of the law).

2:6 Gave himself as a ransom

- Notice the verbal parallels to Mark 10:45!
- Exodus echo: A price (ransom, redemption) that secures a freedom.

2:6 Which is the testimony given at the proper time

- [cf. 6:15; Titus 1:3; Gal. 4:4] connection to the concept of “mystery”
- Corrective to the FT (teachers of the law, circumcision, knowledge)

2:7 For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

- A statement of legitimate authority and integrity highlighting (contrast FT).
- I am telling the truth, and not lying (similar to “sincere conscience”)
Rom 9:1 I am speaking the truth in Christ—I am not lying...
2 Cor 11:31 God...knows that I am not lying.

Seek the Welfare of the City

Jeremiah 29:7 — But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare...

Titus 3:1 — Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work...

Romans 13:1-5 — Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God...

1 Peter 2:11-17 — Beloved, I urge you as sojourners and exiles...Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation. Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

Session 4 | “Healthy Household” (Pt. 1)

1 Timothy 2:8-15

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Men united in prayer rather than divided in anger and quarreling

Women united in modesty (economic) rather than divided in class distinction

More than “Two Views”?

Complementarian

Egalitarian

1. **What we do observe:**

2. **What we don’t observe:**

3. **Context:**

- Canonical Context
- Historical Background
- Immediate Literary Context

Headship: Reversal of how culture viewed authority

(See Michelle Lee-Barnewall, *Neither Complementarian nor Egalitarian*).

Session 5 | “Healthy Household” (Pt. 2)

1 Timothy 2:8-15

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Immediate Context and Grammatical Evidence

1. Notice the “all” language of this section:

- Pray for “all people” (2:1, 2).
- God desires “all people” to be saved... (2:4).
- Ransom for “all” (2:6).
- In “every” place (2:8).

2. Are the terms “teach” & “authority” linked and referring to one responsibility?

Hendiadys = Paired Terms [cf. Craig Blomberg in *Two Views of Women in Ministry*]

2:1a	supplications, prayers, intercessions, and thanksgivings
2:2a	kings and those in authority
2:2b	peaceful and quiet
2:2c	godly and dignified
2:3	good and pleasing
2:4	saved and knowledge
2:7a	preacher and apostle
2:7b	faith and truth
2:8b	anger or quarreling
2:9a	modesty and self-control
2:9b	braided hair and gold or pearls or costly attire

- Is this referring to the **Authoritative-Teaching role of the overseers/elders**?
This view takes into account the immediate context of 1 Tim 3. Notice in the context that it is not every male who is given this responsibility but only those who are above reproach.
- This brings us to the modern question of who functions as authoritative-teachers in our context (example: is the traditional preaching minister functioning with the responsibility of an elder/overseer?)

The term “**for**” most often implies **causation** in Pauline argumentation.

Scholars note that of the 33 occurrences in the LTT, 30 clearly express cause. Use of the word after an imperative further suggests causation.

Clarifying Questions:

1. Is Paul arguing that women are more open to deception than men? This is an interpretation present but not prevalent in church history. I do not take this view.
2. Is this connected to the false teaching in Ephesus that targets certain women (2 Tim 3:6-9)?
3. Is this connected to the creation myths connected to Artemis?
4. Is Paul making an argument from the concept of “primogeniture”?
Definition—The firstborn is given unique responsibility/authority in the family merely based upon birth order and not upon merit. This being the case, notice how God holds Adam as primarily responsible in the creation account (Gen 3:9; Rom 5:12).

- ❓ What are the implications of a hermeneutic that allows for the coloring in of missing background information?
- ❓ How much weight do we give the immediate context of chapter 3 (especially taking note of 3:2)?
- ❓ Are we rejecting created structures rather than addressing the sin which has led to our disillusionment in them?
- ❓ We discover in the NT narrative that there were prominent women who played significant roles in the ongoing ministry of Jesus and the church (Acts 13:50; 17:4, 12), yet the one thing we do not observe is women in the role of overseer/elder.
- ❓ Does our cultural concern for “rights” and “privilege” overshadow the biblical concern for unity, love, and self-sacrifice? (cf. Michelle Lee-Barnewall in *Neither Complementarian nor Egalitarian*.)
- ❓ Does our modern role of Sr. Minister equate to the role and responsibility of an overseer/elder?
- ❓ How do we move forward in unity even if we come to differing conclusions on this text?
- ❓ Do we say more than Paul meant by this text?

Session 6 | “Healthy Overseers/Elders”

1 Timothy 3:1-7

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Two Biblical Metaphors (1 Tim 3:1-7; 5:17-25; Titus 1:5-10; 1 Pet 5:1-5; Acts 20:17-38)

1. Overseers
2. Elders

Mature and authentic example responsible for:

1. Discipleship
2. Doctrine
3. Defend
4. Discipline
5. Direction

Checklist **OR** **Character Portrait**

Portrait of an “Above Reproach” Overseer (3:2-7):

He must be above reproach
the husband of but one wife (“one-woman man”)
sober-minded
self-controlled
respectable
hospitable (cf. 1 Pet 4:9)
able to teach
not given to drunkenness
not violent but gentle
not quarrelsome
not a lover of money
He must manage his own family well
with all dignity
keeping his children submissive
not a recent convert (“newly planted”)
He must have a good witness among outsiders

If you are looking for more teaching on elders and deacons, consider the NextLevel Online series called [*Healthy Elders and Deacons*](#) where Jim will guide you through Paul’s letters to Timothy and Titus with an emphasis on the role of these leaders in the church.

If you can email Jim directly at dalrymple.jim@occ.edu

Session 7 | “Healthy Deacons”

1 Timothy 3:8-13

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Deacons are called to lead and look like Jesus. This is no small thing!

- They are disciples who lead by serving.
- They are disciples who respond to the physical needs of others.
- They are disciples who are examples of Christ-likeness and transformation.

Deacon: One who serves or meets the needs of others.

- Deacon Greek: diakonos
- Minister Latin: ministrae (similar is “ad-minister”)
- Servant

? What are the weaknesses of transliterating this term?

Notice: We often transliterate the word deacon (from diakonos) in places such as Philippians 1:1 and 1 Timothy 3 rather than translating it to a meaning such as servant or minister. Can this translation decision lead to inherent confusion with how the average person understands the role?

? Do we use these terms as honorific titles or functions of responsibility?

They are meant to function more like the title “mechanic” than a title such as “President.”

Checklist

OR

Character Portrait

? Question: Should deacons spend more time in meetings or in meeting needs?

Three Views:

- (1) Deaconesses, not different from the role of the male deacons.
- (2) Deaconesses, distinguished from, but parallel to the male deacons.
- (3) These women are the wives of the deacons.

Evidence for Wives

- Context: “Woman/Wife” is used in 3:2 and 3:12 seems to refer to “wife.”
- Why does Paul not include a reference to the fidelity issue “one-men women” as is true of overseers in 3:2 and male deacons in 3:12?
- Why did Paul not use the masculine term to clarify as he does in Romans 16:1?
- Why did Paul not merely craft a feminine ending that suited his purpose?
- Why is this inserted here and then a return to a masculine sense in 3:12?

Evidence for Deaconesses/Ministers

- Grammatical parallel between 3:8 & 3:11
3:8 Deacons likewise dignified
3:11 Women likewise dignified
- Why include qualities of deacons’ wives but not elders’ wives?
- There is no evidence of a feminine Greek term for “deaconess” until the fourth century (Pliny uses the Latin feminine term *ministrae* in 112 AD). Paul does use the masculine term in reference to a female in Romans 16:1 “I commend to you our sister Phoebe, a servant of the church at Cenchreae...”
- No strong argument for translating Romans 16:1 differently than 1 Timothy 3.
- Pliny in his letter to Trajan refers to the interrogation of two female slaves who are called “deaconesses/ministers” (c. 112 AD).
- The term functions more as an active responsibility than it does an office.
- The boardroom functionality of deacons is our cultural issue and should not be imposed upon the text.
- Deaconesses were common early in the Restoration Movement (prior to the popularization of the board model).
- This is what we often observe in the functional life of the early and modern church. Women are often given responsibilities to lead over ministries of service (even if they are not given the title).

Acts 6 Paradigm: What do you observe?

“Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands on them. And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith.” –Acts 6:1-7

Session 8 | “Healthy Leaders”

1 Timothy 3:14-4:16

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How one ought to behave:

- Our behavior reflects our family identity, not a means by which to enter into the family. How we behave as a church family has been a major emphasis for Paul up to this point and will continue into the following chapters. Why? Because we hold up truth and God “desires all people to be saved and come to a knowledge of the truth” (2:4).

Great is the mystery of godliness:

- Echo of Acts 19:28 (“Great is Artemis of the Ephesians!”)
- Mystery is a “divine wisdom that was previously hidden but has now been revealed.” In context it should “alert the reader that the topic at hand stands both in continuity and discontinuity to the Old Testament.” (G.K. Beale, *Pastoral Epistles*, 20). In many ways it is synonymous with the entirety of the gospel.
- Elements of Mystery:
 1. The incarnation
 2. The deity of Jesus who fulfilled the program of God promised in the OT
 3. The cross
 4. The inclusion of the Gentiles
 5. The nature of the Kingdom
- Mystery of Godliness—our lives continue to proclaim/reveal Jesus! It is a profound mystery that we play a role in this revelation of truth.

*He was manifested in the flesh
Vindicated by the Spirit
Seen by angels
Proclaimed among the nations
Believed on in the world
Taken up in glory*

Later times:

- This phrase highlights Paul’s eschatological view that they were living in the “later times” pictured in the OT (See also 2 Timothy 3:1-5; 4:3-4). Our study of the word “mystery” above hints that this is in part a continuation of an expectation in the Old Testament. This understanding would have amplified the threat as well as the unprecedented opportunity.

A Good Servant:

- **Trained**
 - 4:6 Trained [Nourishment] in the words/doctrine
 - 4:7 Train [Physical] for godliness
- **Excuses himself/herself** (“have nothing to do with” – to decline or refuse to accept an invitation)
 - Irreverent – In Greek literature this term is used to talk about the outer courtyards of temples where those who were unclean could walk. Thus the term can imply unholy. In Acts 24:6, Paul was accused of desecrating the temple.
 - Silly Myths – derived from what appears to have been a slang phrase similar to, “old wives’ tales.” Can imply superstitions or oral traditions.
- **Toils**
 - Elders toil (1 Tim 5:17)
 - Farmers toil (2 Tim 2:6)
 - One of Paul’s favorite metaphors to describe the life of a servant (cf. Col 1:29).
- **Strives**
 - 1 Tim 6:12 “Fight the good fight...”
 - 2 Tim 5:7 “I have fought the good fight...”
- **Hope is set on the living God**
 - Living God – again an OT echo used when addressing idolatry.
 - Paul’s view is heavenward and forward to the return of Christ.

Let no one despise you for your youth

- This word typically applies to a range anywhere from teens to thirties.
- Why do people tend to despise/disregard those who are young?

Set an example—To strike an impression that is a copy [cf. Tit 2:7].

- Five areas in which Timothy was to set an example:
 1. in Speech How you talk
 2. in Conduct How you act
 3. in Love How you interact
 4. in Faith How you react
 5. in Purity How you relate (cf. 5:2, “...as sisters, in all purity.”)

Devote yourself [contrast to 1:4 “they devote themselves to myths...”]

- You are “devoted” to whatever occupies your time and attention. This is a snapshot of how the early church kept the Word at the core of their identity.
 1. Public reading of Scripture
 2. Exhortation/preaching
 3. Teaching

You will save yourself and your hearers (cf. James 5:19-20):

Session 9 | “Honoring Widows”

1 Timothy 5:1-16

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Timothy = “Honors God”

1 Timothy 4:16 — Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

1. Older men (5:1)
2. Younger men (5:1)
3. Older women (5:2)
4. Younger women (5:2)
5. Widows (5:3-16)
6. Elders (5:17-25)
7. Slaves/Masters (6:1-2)
8. Rich (6:17-19)

Care for widows was a major theme in the OT (Ex 22:22; Dt 10:18; 24:17; 24:19; 26:12; 27:19; Ps 68:5; 146:9; Pr 15:25) which in turn is **reflected in the NT** (Lk 2:37; 7:11; 18:1; Mk 10:38; 12:41; Jn 19:26; Acts 6; Jms 1:27). However, there were those who found ways around caring for those widows in their immediate families (see Mark 7:9-13 and the laws of “corban”).

Household codes: “Social Security” in the ancient world

It was the biological family’s responsibility to care for widows who were family. It was the spiritual family’s responsibility to care for widows who were family who did not have that care from their biological family.

“Wife of one husband” (vs. 9) – This parallels the qualities of both elders (3:2) and deacons (3:12). [Notice that this all but disqualifies polygamy as being the understanding in 3:2, 12 as polyandry was culturally rare]. It must be referring to multiple consecutive marriages due to faithlessness to a covenant. If this prohibits a second marriage, then Paul seems to contradict himself by urging younger widows to marry a second time—thus disqualifying them from any future support should this be the understanding of the phrase. Rather, this seems to be speaking toward faithfulness in marriage.

“Truly Widows” forms a bookend/inclusio for this section (vs. 3, 5 & 16).

True Widows

True financial need

True dependence upon God

(contra. the rich in 6:17)

True godly character

Enroll (katalegō) appears to be an official long-term commitment by the church to care for the needs of a widow through her final years.

Portrait of a “True Widow”

60 Years+

One-man woman

Reputation/Testimony of good works

Brought up children

Shown hospitality

A Paradigm for discernment in benevolence ministries.

Session 10 | “Honoring Elders”

1 Timothy 5:17-25

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Let the elders who rule/manage well

- Manage his household well (3:4, 12)

Labor in preaching and teaching

- in speaking/preaching
- in teaching [cf. 3:2]

Worthy of double honor

Deut 25:4

“You shall not muzzle an ox...”

Luke 10:7

“The laborer deserves his wages”

Practical Observation: Without work, wages are not warranted. We who serve in the church must set an example of hard work and stewardship in an appropriate balance. This needs to be held in tension with those who see “godliness as a means of gain” (6:5). Elders are not to be “lovers of money” (3:3).

Charge – Same word as the false charges against Jesus in Luke 6:7

- Two to three witnesses
 - OT background (Deut 17:6; 19:15-21)
 - NT background (Mt 18:16; 2 Cor 13:1)
- **Persist in sin** is a present active participle likely indicating continuing action.
- **Rebuke** – an example that stands in tension 5:1 “*Do not rebuke an older man but encourage him as you would a father*” (different Greek word). Notice the distinctions here:
 1. Not done as an act of dishonor (5:1) but in effort to correct.
 2. This is done in response to a persistent sin
 3. This is done in community
 4. This is done without prejudgment or partiality
 5. This is done when sin has been exposed (witnesses, conspicuous)
- OT Background of a rebuke giving warning to others:
 - DT 13:11 — And all Israel shall hear and fear and never again do any such wickedness as this among you.
 - DT 19:20 — And the rest shall hear and fear, and shall never again commit any such evil among you.
- In the presence of God, Christ Jesus, angels
 - Courtroom imagery—we must be just as aware of God’s presence in conflict as we are in communion.
 - Without prejudging, doing nothing from partiality.

Do not be hasty in the laying on of hands (cf. 3:6 not a recent convert)

Do not take part in the sins of others; keep yourself pure

- One of the most difficult challenges is to remain pure in the midst of conflict in the church. Paul encourages Timothy to face these accusations with a heart unbending to the temptations that would accompany the conflict. Either way, in sin or in innocence, our motivations will be made clear.
- **Use a little wine for the sake of your stomach and frequent ailments.**

Option #1: Take care of yourself in the midst of conflict.

Option #2: Clarification of “pure” in immediate context.

Some suggest that Timothy had only been drinking water to appeal to the ascetic element in Ephesus. This parenthetical aside comes right after Paul says “Keep yourself pure” in 5:22. This thus suggests that purity does not include this abstinence from wine that is affecting his health.

Your sins and good works will become known (God is all-knowing and just)

Session 11 | “Healthy Words & Wants”

1 Timothy 6:1-21

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Slaves/Bondservants:

[1 Cor 7:20; Gal 3:28; 5:13; Eph 6:5-9; Col 3:22-25; Tit 2:9-10; Phlm 1-25; 1 Pet 2:18-25]

- We must not anachronistically import the constructs of American colonial slavery on this or any other NT passage. Nor should we use this to justify our history of slavery. Paul recognizes its presence and gives commentary on how to witness within the social construct. However, one could argue that the NT pointed toward an abolishment of slavery altogether. Philemon 15-16 — *that you might have him back forever, no longer as a bondservant but more than a bondservant, as a beloved brother.*
 - 1) Principle of equality and family (Gal 3:28; Phlm 16)
 - 2) Principle of mutual servanthood (Gal 5:13; 1 Cor 9:19; 1 Pet 2:16)
 - 3) Principle of freedom and jubilee

What are the motivations of the false teachers in 1 Timothy?

- 1:7 Unhealthy desire for position
- 6:4 Unhealthy desire of pride
- 6:4 Unhealthy desire for controversy
- 6:5 Unhealthy desire for money

Money theme in 1 Timothy:

- 2:9 Women “Not with gold or pearls or costly attire”
- 3:3 Overseers “Not a lover of money”
- 3:8 Deacons “Not greedy for dishonest gain”
- 5:3-16 Widows “Honor widows who are truly widows...”
- 5:17 Elders “Worthy of double honor”

Healthy Teachers

vs.

Unhealthy Teachers

Teach “these things”
Sound/Healthy words

Produces godliness
Godliness with contentment

Teaches a “different doctrine”
Puffed up, unhealthy cravings
Depraved in mind, deprived of truth
Produces envy, dissension...
Imagine godliness as a means of gain
Love of money □ ruin and destruction

But you...Man of God [Four Imperatives (6:11-12)]

- **Flee**

- 1 Cor 6:17 flee sexual immorality
- 1 Cor 10:14 flee from idolatry
- 2 Tim 2:22 flee youthful passions/desires

- **Pursue**

- Pursuit of virtues: Rom. 12:13; 14:19; 1 Cor. 14:1; 1 Thess. 5:15.
- Similar virtue lists: 2 Cor. 6:6–7; Gal. 5:22–23; Col. 3:12–14; 2 Tim. 2:22–25; 3:10; 2 Pet 1:5-7.

- **Fight** (Paul will fight this fight as an example)

1 Timothy 6:12-14

Fight the good fight (12)
Keep the commandment (14)
Until the appearing (14)

2 Timothy 4:6-8

I have fought the good fight
I have kept the faith
Reward on day...of his appearing

- **Take hold of eternal life**

- Term often implies the taking hold of a prize (1 Cor 9:24; Phil 3:12-14)
- This is the same word used when Jesus grabbed on to Peter (Mt 14:31).

I charge you...in the presence...until the appearing

- Paul viewed life as in the presence of God and awaiting the appearing of Jesus. This heavenly perspective trumped any earthly pleasures or pressures.
- Contrast this with those who “want to be rich in this present age” (6:17).

The love of money

- Haughty (a false self-sufficiency)
- Set their hope on uncertainty (a false security)

Rich in good works...storing up treasure (Mt 6:19-20)

- Philippians 4:11–13 — I have learned in whatever situation I am to be content...I can do all things through him who strengthens me.
- Hebrews 13:5 — Keep your life free from the love of money, and be content with what you have, for he has said, “I will never leave you nor forsake you.”
- Matthew 6:19–21 — “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

Healthy Doctrine

- 1 Tim 1:3 Charge certain persons not to teach any different doctrine
- 1 Tim 1:10 Sound doctrine
- 1 Tim 6:3 If anyone teaches a different doctrine

Good works

- 1 Tim 2:10 Proper for women who profess godliness—with good works
- 1 Tim 5:10 Having a reputation for good works
- 1 Tim 5:25 Sins and good works are/will be conspicuous [visible]
- 1 Tim 6:18 They are to do good, to be rich in good works

Godliness

- 1 Tim 2:2 Lead a peaceful and quiet life, godly and dignified
- 1 Tim 3:16 Mystery of godliness
- 1 Tim 4:7 Train yourself for godliness
- 1 Tim 4:8 Bodily training...godliness is of value in every way
- 1 Tim 6:3 Teaching that accords with godliness
- 1 Tim 6:5 Imagining that godliness is a means of gain
- 1 Tim 6:6 Godliness with contentment is great gain
- 1 Tim 6:11 Pursue righteousness, godliness, faith, love

Above Reproach

- 1 Tim 3:2-3 An overseer must be above reproach
- 1 Tim 5:7 Command these things so that they may be without reproach
- 1 Tim 6:14 Keep the commandment free from reproach until the appearing

Witness

- 1 Tim 1:15 I was formerly a blasphemer...I received mercy...as an example
- 1 Tim 2:1–6 Pray for kings...God desires all people to be saved
- 1 Tim 3:7 He must be well thought of by outsiders
- 1 Tim 4:10 God is the Savior of all people, especially of those who believe
- 1 Tim 4:16 For by so doing you will save both yourself and your hearers
- 1 Tim 6:1 So that the name of God and the teaching may not be reviled

Epistolary Greeting

1:1-2 Greeting

Attacks against the household

1:3-11 Stand against false teaching and ungodliness
1:12-19a Entrusted with the Gospel as an example
1:19b-20 A negative example

Healthy living inside the Household

2:1-7 Witness of prayer, godly, and quiet lives
2:8-15 Qualities of godly men and women
3:1-7 Qualities of godly overseers

- 3:8-13 Qualities of godly deacons
3:14-16 Mystery of godliness in the household of God

Attacks against the household

- 4:1-5 False teaching and ungodliness

Healthy living inside the Household

- 4:6-5:7 Instructions for a young servant in the household
- Handling false teaching (4:6-7a)
 - Godliness (4:7b-10)
 - Witness by your teaching and life (4:11-16)
 - Older men (5:1a)
 - Younger men (5:2b)
 - Older women (5:2a)
 - Younger women (5:2b)
 - Honor widows (5:3-16)
 - Honor elders (5:17-25)
 - Honor masters (6:1-2a)
 - Teach these things (6:2b)

Attacks against the household

- 6:3-5 False teaching and ungodliness
6:6-8 Godliness with contentment
6:9-10 The love of money and its destruction

Healthy living inside the Household

- 6:11-16 Pursue godliness
6:17-19 Be rich in good deeds
6:20-21 Final Charge to Timothy

Acts Narrative

- Acts 2 (quoting Joel 2) Your sons and daughters will prophesy...
- Acts 21:8 – Philip's four daughters who prophesied.
- Questions people ask: Is prophesying parallel to preaching? Is it authoritative?

1 Corinthians 11:5

- "But every woman who prays or prophesies with her head uncovered..."

1 Corinthians 14:26–35

- Let all things be done for building up. If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting there, let the first be silent. For you can all prophesy one by one, so that all may learn and all

be encouraged, and the spirits of prophets are subject to prophets. For God is not a God of confusion but of peace. As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

Junia (Romans 16:7) [Note: 9/26 individuals in Rom 16 are women]

- She is possibly referred to as an “apostle” along with Andronicus (her husband?). The Greek text allows for either reading:
 - a. “They are well known to the apostles” [ESV] or
 - b. “They are outstanding among the apostles” [NIV]
- Either way, most suggest that “apostle” here as elsewhere does not refer to the more specific designation as one of the twelve, but a “sent one” or a missionary on par with Barnabas (Acts 14:14), James (Gal 1:19), and Epaphroditus (Phil 2:25). BUT! Let us not miss her significance as such which is highlighted by Paul. Women played a significant role in the early church as Paul mentions nine names here.

Phoebe (Romans 16:1-2)

- She is called a “helper/deacon/minister/servant” and a “benefactor/helper” by Paul.

Prisca/Priscilla [Paul] (Priscilla [Luke]) (Acts 18:2, Rom 16:3; 1 Cor 16:19)

- She, along with Aquila, were tentmakers from Rome who were expelled during Claudius’ expulsion of the Jews (c. A.D. 49). Paul met them in Corinth, and they traveled with him to Ephesus where they, “explained the way of God more adequately” to Apollos (Acts 18). Notice that her name is listed first 4/6 times (Acts 18:18, 26; Rom 16:3; 2 Tim 4:19 // Acts 18:2 and 1 Cor 16:19). The significance of this order is left to conjecture. However, notice that she along with her husband was responsible for explaining the Gospel to Apollos.

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